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THE MILLENNIUM.

Continued from No. 1, Page 8.

Having shown something of the nature of the Millennium, and of the manner and means of its introduction, we now proceed to an enquiry into the signs of the times; in order to discover when these mighty revolutions will take place.

In the first place, we would observe in regard to the age of the world, that the Bible Chronology varies, so as to leave room for difference of opinion. But even if all could agree as to the Bible Chronology, still it is not sufficiently definite as to the fractions of time, or parts of years, between each birth and death; but gives the genealogy in round numbers. This gives room for a number of years variation: but still it is very generally believed in Christendom, that we live somewhere in the latter end of the sixth millennium or thousand years.

Our aim is at certainty and demonstration in all our teachings; therefore, we shall not attempt to found a theory upon the genealogy or age of the world, as a means of arriving at a knowledge of the times of the fulfilment of these glorious events. But, we shall contrast the

present state of the world and the passing events, with the prophecies and their fulfilment. In this way Jesus has told us in his word that we might KNOW WHEN HIS COMING WAS NIGH, EVEN AT THE DOORS.

Modern inventions and discoveries, for instance, the mariner's compass,—the art of printing,—the discovery of America,—steam navigation and railway travelling, &c. are all so many preparatory steps to open the way for a short work on the earth; both as it regards the spread of intelligence, the speed of news, or the expeditious conveyance of those who are to be gathered, with their substance. For instance, how could Israel be brought from the four quarters of the earth, and from the islands of the sea, by the means or assistance of the Gentiles, unless America and the islands of the sea had first been discovered by the Gentiles, and brought into familiar intercourse with other parts of the earth?

How could the ships of Tarshish bring them home without the aid of the mariner's art? How could they fly as a cloud, or as the doves to their windows, without something like steam-boats and railroads to convey them as swift as the cloud, or as swift

as the dove. While at the same time a cloud of steam is seen accompanying them in their passage.

How can "fishers and hunters, fish and hunt them from every mountain, from every hill, and out of the holes of the rocks," unless these messengers first know of every mountain, hill, and rock where they are scattered? And unless they have means to convey themselves there with the news, and to bring home those who hearken to the message?

From all these considerations we say, that whatever motives men have been actuated with, in bringing about these modern events and inventions, still the hand of God and his own peculiar providence is in all these things—they all came about by the inspiration of his Spirit. He rules and moves all these things, after the council of his will; and he will fulfil in their times and their seasons.

The God who said to Cyrus "I girded thee, thou hast known me,"—The God who raised a Nebuchadnezzar to the most exalted station, and set him on a throne of power, to rule and reign over the nations;—this same God has inspired a Columbus, and gave him the keys of the ocean, that he might bring together the ends of the earth. This same God has inspired men (who did not know him, and who did not acknowledge that they were aided and inspired by his Spirit) to invent all these useful arts and improvements; and all this to fulfil the words of the prophets. Thus, it seems, that all things are prepared for the great gathering and restoration of Israel, so far as it regards the temporal means.

While mankind have been advancing with such rapid strides in regard

to a knowledge of the earth, and of the arts and sciences, let us enquire into the political movements of the latter times, and see if all things have not been preparing in a political point of view, for the gathering of Israel, and for the great restoration of all things.

In the first place, civil and religious liberty had need to be established upon a firm basis among men, without which, the messengers who should be commissioned to bear this message would bring themselves and their adherents into immediate contact with the laws of every nation where they ministered, and thus be liable to destruction at every step.

The great nations of the earth have been rapidly advancing in civil and religious liberty, from the days of the "Reformation" until now, and especially since the bright constellation displayed its glory in the West.*

In the United States, in England, in France, and in many other countries, mankind have liberty to think, to speak, and to act, in religious matters, according to the dictates of their consciences.

But there still remained one grand impediment in the way of the gathering of Israel, viz., the Turkish Empire. This despotic principality had for centuries held the land of Israel in bondage, had trodden under foot the Holy City, and almost made a desert of that land which once "flowed with milk and honey;" while, at the same time, the civilized nations of the earth were made to tremble at its power, or to stand afar off from its oppressive rod.

This power must, of necessity, be broken or diminished, if not destroyed, before the restitution could commence.

* Establishment of the American Republic.

But look at the revolutions of the last fifteen years in that country! Rent by internal commotions, her provinces have become dismembered. The Greeks and the Egyptians, in turn, have revolted, and become separate independent Governments. The victorious army of Mehemet Ali has twice shaken the empire to its foundation; while the plague has wasted its inhabitants, and the Christian powers destroyed its fleets. Russia, at one time, had opened wide its mighty grasp, and was about to swallow it up, but was prevented by the timely intervention of other nations. Thus, with many symptoms of approaching dissolution, it still survives—the mere shadow of what it once was.

All the Protestant powers are already contemplating the establishment of the Jews in Palestine. This very season the Sultan has granted a constitution for the government of the Turkish Empire, giving equal protection to Jew, Christian, and Mahometan. The English have appointed a Consul in Jerusalem for all Palestine, and the Jews are actually beginning to return, and to enjoy civil and religious liberty in their own land.

Thus, all things seem preparing, in a political point of view, for the great restitution of Israel; and it is a matter of certainty, that, when the Jews gather home and rebuild Jerusalem, the second coming of Christ and the Millennium are just at the door.

Add to these considerations the signs of the times, in regard to the fulfilment of the latter part of the 21st chapter of Luke and other corresponding Scriptures, and we shall have reason to feel assured that the Second Advent is near, with the same assurance which we feel in regard to the near approach of summer when

we see the trees put forth their leaves and blossom.

Contemplate the signs in the heavens which have been shown forth during the last ten years, together with the signs in the earth. "Distress of the nations with perplexity," &c.; "Men's hearts failing them for fear, and for looking after those things which are coming on the earth," &c. All these things will convince the careful observer that the Second Advent is near, with all its attendant revolutions and events.

But, after all we have said on these subjects, the Latter-Day Saints have other assurances as it regards the time of the fulfilment of these things. The Lord has not left them in uncertainty: they KNOW THE SIGNS OF THE TIMES.

The whole tenor of the "Book of Mormon" goes to show, in definite terms not to be misunderstood, that, when that record should come forth in the latter day, and be published to the Gentiles, and come from them to the house of Israel, it should be a SIGN, A STANDARD, AN ENSIGN, by which they might KNOW THAT THE TIME HAD ACTUALLY ARRIVED FOR THE WORK TO COMMENCE AMONG ALL NATIONS, IN PREPARING THE WAY FOR THE RETURN OF ISRAEL TO THEIR OWN LAND. This work was first published among the Gentiles in 1830, and the fulfilment of its predictions have rolled on, from that time to the present, in so manifest a manner, that the most sceptical have only to be acquainted with its contents, and be a careful observer of passing events, to place the matter beyond a doubt in their minds as to the truth of the record.

The "Latter-Day Saints" are in possession of revelations and prophecies, both in that record and in their other books, which make known, in

plainness, that all these great events are near at hand,—indeed, this is the very message they have borne for ten years to the world. They have been sent for the express purpose of preparing the way of the Lord, and to make his path straight, that a Church or Bride might be prepared to meet him, and to inherit the blessings promised to the fathers, to be fulfilled in the last days.

BOOK OF MORMON.

(EXTRACT FROM PAGE 612.)

"An epistle of my father Mormon, written to me Moroni; and it was written unto me soon after my calling to the ministry. And on this wise did he write unto me, saying, my beloved son Moroni, I rejoice exceedingly that your Lord Jesus Christ hath been mindful of you, and hath called you to his ministry, and to his holy work. I am mindful of you always in my prayers, continually praying unto God the Father in the name of his holy child, Jesus, that he, through his infinite goodness and grace, will keep you through the endurance of faith on his name to the end.

And now my son I speak unto you concerning that which grieveth me exceedingly; for it grieveth me that there should disputations rise among you. For if I have learned the truth, there has been disputations among you concerning the baptism of your little children. And now my son, I desire that ye should labour diligently, that this gross error should be removed from among you; for, for this intent I have written this epistle. For immediately after I had learned these things of you, I inquired of the Lord concerning the matter. And the word of the Lord came to me by the

power of the Holy Ghost, saying, listen to the words of Christ, your Redeemer, your Lord and your God. Behold, I came into the world not to call the righteous, but sinners to repentance; the whole need no physician, but they that are sick; wherefore little children are whole, for they are not capable of committing sin; wherefore the curse of Adam is taken from them in me, that it hath no power over them; and the law of circumcision is done away in me. And after this manner did the Holy Ghost manifest the word of God unto me; wherefore my beloved son, I know that it is a solemn mockery before God, that ye should baptise little children. Behold I say unto you that this thing shall ye teach, repentance and baptism unto those who are accountable and capable of committing sin; yea, teach parents that they must repent and be baptised, and humble themselves as their little children, and they shall all be saved with their little children; and their little children need no repentance, neither baptism. Behold, baptism is unto repentance to the fulfilling the commandments unto the remission of sins. But little children are alive in Christ, even from the foundation of the world; if not so, God is a partial God, and also a changeable God, and a respecter to persons; for how many little children have died without baptism. Wherefore, if little children could not be saved without baptism, these must have gone to an endless hell. Behold I say unto you, that he that supposeth that little children need baptism, is in the gall of bitterness, and in the bonds of iniquity; for he hath neither faith, hope, nor charity; wherefore, should he be cut off while in the thought, he must go down to hell. For awful is the wickedness to

suppose that God saveth one child because of baptism, and the other must perish because he hath no baptism. Wo be unto him that shall pervert the ways of the Lord after this manner, for they shall perish, except they repent. Behold, I speak with boldness, having authority from God; and I fear not what man can do; for perfect love casteth out all fear; and I am filled with charity, which is everlasting love; wherefore all children are alike unto me; wherefore I love little children with a perfect love: and they are all alike, and partakers of salvation. For I know that God is not a partial God, neither a changeable being; but he is unchangeable from all eternity to all eternity. Little children cannot repent; wherefore it is awful wickedness to deny the pure mercies of God unto them, for they are all alive in him because of his mercy. And he that saith that little children need baptism, denieth the mercies of Christ, and setteth at nought the atonement of him and the power of his redemption. Wo unto such, for they are in danger of death, hell, and an endless torment. I speak it boldly, God hath commanded me. Listen unto them and give heed, or they stand against you at the judgment seat of Christ.—For behold that all little children are alive in Christ, and also all they that are without the law. For the power of redemption cometh on all they that have no law; wherefore, he that is not condemned, or he that is under no condemnation, cannot repent; and unto such baptism availeth nothing. But it is mockery before God, denying the mercies of Christ, and the power of his Holy Spirit, and putting trust in dead works. Behold, my son, this thing ought not to be; for repentance is unto them that are under condemnation, and under the

curse of a broken law. And the first fruits of repentance is baptism; and baptism cometh by faith unto the fulfilling the commandments; and the fulfilling the commandments bringeth remission of sins; and the remission of sins bringeth meekness, and lowliness of heart; and because of meekness and lowliness of heart, cometh the visitation of the Holy Ghost, which comforter filleth with hope and perfect love, which love endureth by diligence unto prayer, until the end shall come, when all the saints shall dwell with God. Behold, my son, I will write unto you again, if I go not out soon against the Laamanites.—Behold, the pride of this nation, or the people of the Nephites, hath proven their destruction, except they should repent. Pray for them, my son, that repentance may come unto them. But behold I fear lest the spirit hath ceased striving with them; and in this part of the land they are also seeking to put down all power and authority, which cometh from God; and they are denying the Holy Ghost. And after rejecting so great a knowledge, my son, they must perish soon, unto the fulfilling of the prophecies which were spoken by the prophets, as well as the words of our Saviour himself. Farewell, my son, until I shall write unto you, or shall meet you again.—Amen.

REVELATION.

(Extract from the Doctrine and Covenants, Page 90, Sec. 4, Par. 5.)

5. And again, the office of elder and bishop are necessary appendages belonging unto the high priesthood. And again, the offices of teachers and deacons are necessary appendages belonging to the lesser priesthood, which priesthood was confirmed upon Aaron and his sons.

6. Therefore, as I said concerning the Sons of Moses—for the sons of Moses and also the sons of Aaron shall offer an acceptable offering and sacrifice in the house of the Lord, which house shall be built unto the Lord in this generation upon the consecrated spot, as I have appointed—and the sons of Moses and of Aaron shall be filled with the glory of the Lord upon mount Zion in the Lord's house, whose sons are ye; and also many whom I have called and sent forth to build up my church; for whoso is faithful unto the obtaining these two priesthoods of which I have spoken, and the magnifying their calling, are sanctified by the Spirit unto the renewing of their bodies: they become the sons of Moses and of Aaron and the seed of Abraham, and the church and kingdom and the elect of God; and also all they who receive this priesthood receive me, saith the Lord, for he that receiveth my servants receiveth me, and he that receiveth me receiveth my Father, and he that receiveth my Father, receiveth my Father's kingdom. Therefore, all that my Father hath shall be given unto him; and this is according to the oath and covenant which belongeth to the priesthood. Therefore, all those who receive the priesthood receive this oath and covenant of my Father which he cannot break, neither can it be moved; but whoso breaketh this covenant, after he hath received it, and altogether turneth therefrom, shall not have forgiveness of sins in this world nor in the world to come. And all those who come not unto this priesthood, which ye have received, which I now confirm upon you who are present, this day, by my own voice out of the heavens, and even I have given the heavenly hosts and mine angels charge concerning you.

7. And I now give unto you a commandment to beware concerning yourselves, to give diligent heed to the words of eternal life; for you shall live by every word that proceedeth forth from the mouth of God. For the word of the Lord is truth, and whatsoever is truth is light, and whatsoever is light is Spirit, even the Spirit of Jesus Christ; and the Spirit giveth light to every man that cometh into the world; and the Spirit enlighteneth every man through the world, that hearkeneth to the voice of the Spirit; and every one that hearkeneth to the voice of the Spirit, cometh unto God, even the Father; and the Father teacheth him of the covenant which he has renewed and confirmed upon you, which is confirmed upon you for your sakes, and not for your sakes only, but for the sake of the whole world: and the whole world lieth in sin, and groaneth under darkness and under the bondage of sin; and by this you may know they are under the bondage of sin, because they come not unto me; for whoso cometh not unto me is under the bondage of sin; and whoso receiveth not my voice is not acquainted with my voice, and is not of me: and by this you may know the righteous from the wicked, and that the whole world groaneth under sin and darkness even now.

8. And your minds in times past have been darkened because of unbelief, and because you have treated lightly the things you have received, which vanity and unbelief hath brought the whole church under condemnation. And this condemnation resteth upon the children of Zion, even all; and they shall remain under this condemnation until they repent and remember the new covenant, even the Book of Mormon and the former com-

mandments which I have given them not only to say, but to do according to that which I have written, that they may bring forth fruit meet for their Father's kingdom, otherwise there remaineth a scourge and a judgment to be poured out upon the children of Zion: for shall the children of the kingdom pollute my holy land? Verily, I say unto you, Nay.

9. Verily, verily, I say unto you, who now have my words, which is my voice, blessed are ye inasmuch as you receive these things: for I will forgive you of your sins with this commandment, that you remain stedfast in your minds in solemnity and the spirit of prayer, in bearing testimony to all the world of those things which are communicated unto you.

10. Therefore go ye into all the world, and whatsoever place ye cannot go into ye shall send, that the testimony may go from you into all the world, unto every creature. And as I said unto mine apostles, even so I say unto you; for you are mine apostles, even God's highpriests: ye are they whom my Father hath given me: ye are my friends; therefore, as I said unto mine apostles I say unto you again, that every soul who believeth on your words, and is baptized by water for the remission of sins, shall receive the Holy Ghost; and these signs shall follow them that believe:

11. In my name they shall do many wonderful works: in my name they shall cast out devils: in my name they shall heal the sick: in my name they shall open the eyes of the blind, and unstop the ears of the deaf; and the tongue of the dumb shall speak: and if any man shall administer poison unto them it shall not hurt them: and the poison of a serpent shall not have power to harm. But a commandment I give unto them, that they shall

not boast themselves of these things, neither speak them before the world; for these things are given unto you for your profit and for salvation.

12. Verily, verily, I say unto you, they who believe not on your words, and are not baptized by water, in my name, for the remission of their sins, that they may receive the Holy Ghost, shall be damned, and shall not come into my Father's kingdom, where my Father and I am. And this revelation unto you, and commandment, is in force from this very hour upon all the world, and the gospel is unto all who have not received it. But verily I say unto all those to whom the kingdom has been given, from you it must be preached unto them that they shall repent of their former evil works; for they are to be upbraided for their evil hearts of unbelief: and your brethren in Zion for their rebellion against you at the time I sent you.

13. And again, I say unto you my friends, (for from henceforth I shall call you friends,) it is expedient that I give unto you this commandment, that ye become even as my friends in days when I was with them travelling to preach this gospel in my power; for I suffered them not to have purse or scrip, neither two coats: behold I send you out to prove the world, and the laborer is worthy of his hire. And any man that shall go and preach this gospel of the kingdom, and fail not to continue faithful in all things, shall not be weary in mind, neither darkened, neither in body, limb or joint; and an hair of his head shall not fall to the ground unnoticed. And they shall not go hungry, neither thirst.

14. Therefore, take no thought for the morrow, for what ye shall eat, or what ye shall drink, or wherewithal ye shall be clothed; for consider the lilies of the field, how they grow,

they toil not, neither do they spin; and the kingdoms of the world, in all their glory, are not arrayed like one of these; for your Father who is in heaven knoweth that you have need of all these things. Therefore, let the morrow take thought for the things of itself. Neither take ye thought beforehand what ye shall say, but treasure up in your minds continually the words of life, and it shall be given you in the very hour, that portion that shall be meted unto every man.

15. Therefore, let no man among you, (for this commandment is unto all the faithful who are called of God in the church unto the ministry,) from this hour, take purse or scrip, that goeth forth to proclaim this gospel of the kingdom. Behold I send you out to reprove the world of all their unrighteous deeds, and to teach them of a judgment which is to come.—And whoso receiveth you, there I will be also; for I will go before your face, I will be on your right hand and on your left, and my Spirit shall be in your hearts, and mine angels round about you, to bear you up.

16. Whoso receiveth you, receiveth me, and the same will feed you, and clothe you, and give you money. And he who feeds you, or clothes you, or gives you money, shall in no wise lose his reward; and he that doeth not these things is not my disciple; by this you may know my disciples. He that receiveth you not, go away from him alone by yourselves, and cleanse your feet, even with water, pure water, whether in heat or in cold, and bear testimony of it unto your Father which is in heaven, and return not again unto that man. And in whatsoever village or city ye enter, do likewise. Nevertheless, search diligently and spare not; and wo unto

that house, or that village, or city, that rejecteth you, or your words, or testimony concerning me. Wo, I say again, unto that house, or that village, or city, that rejecteth you, or your words, or your testimony of me; for I the Almighty, have laid my hands upon the nations to scourge them for their wickedness; and plagues shall go forth, and they shall not be taken from the earth until I have completed my work, which shall be cut short in righteousness, until all shall know me who remain, even from the least unto the greatest, and shall be filled with the knowledge of the Lord, and shall see eye to eye, and shall lift up their voice, and with the voice together sing this new song, saying,

17. The Lord hath brought again Zion:
The Lord hath redeemed his people, Israel,
According to the election of grace,
Which was brought to pass by the faith,
And covenant of their fathers.
The Lord hath redeemed his people,
And Satan is bound, and time is no longer:
The Lord hath gathered all things in one:
The Lord hath brought down Zion from above:
The Lord hath brought up Zion from beneath;
The earth hath travailed and brought forth her strength;
And truth is established in her bowels;
And the heavens have smiled upon her;
And she is clothed with the glory of her God:
For he stands in the midst of his people:
Glory, and honour, and power, and might,
Be ascribed to our God, for he is full of mercy,
Justice, grace and truth, and peace,
For ever and ever, Amen.

18. And again, verily, verily I say unto you, it is expedient that every man who goes forth to proclaim mine everlasting gospel, that inasmuch as they have families and receive moneys by gift, that they should send it unto them, or make use of it for their benefit, as the Lord shall direct them, for thus it seemeth me good. And let all those who have not families, who receive moneys, send it up unto the bishop in Zion, or unto the bishop

in Ohio, that it may be consecrated for the bringing forth of the revelations and the printing thereof, and for establishing Zion.

19. And if any man shall give unto any of you a coat, or a suit, take the old and cast it unto the poor, and go your way rejoicing. And if any man among you be strong in the Spirit, let him take with him he that is weak, that he may be edified in all meekness, that he may become strong also.

20. Therefore, take with you those who are ordained unto the lesser priesthood, and send them before you to make appointments, and to prepare the way, and to fill appointments that you yourselves are not able to fill. Behold this is the way that mine apostles, in ancient days, built up my church unto me.

21. Therefore, let every man stand in his own office, and labour in his own calling; and let not the head say unto the feet, it hath no need of the feet, for without the feet how shall the body be able to stand? also the body hath need of every member, that all may be edified together, that the system may be kept perfect.

22. And, behold, the high priests should travel, and also the elders, and also the lesser priests; but the deacons and teachers should be appointed to watch over the church, to be standing ministers unto the church.

23. And the bishop, Newel K. Whitney, also, should travel round about and among all the churches, searching after the poor, to administer to their wants by humbling the rich and the proud; he should also employ an agent to take charge and to do his secular business, as he shall direct; nevertheless, let the bishop go unto the city of New York, and also to the city of Albany, and also to the

city of Boston, and warn the people of those cities with the sound of the gospel, with a loud voice, of the desolation and utter abolishment which awaits them if they do reject these things; for if they do reject these things the hour of their judgment is nigh; and their house shall be left unto them desolate. Let him trust in me, and he shall not be confounded; and a hair of his head shall not fall to the ground unnoticed.

24. And verily, I say unto you, the rest of my servants, go ye forth as your circumstances shall permit, in your several callings, unto the great and notable cities and villages, reproving the world in righteousness of all their unrighteous and ungodly deeds, setting forth clearly and understandingly the desolation of abomination in the last days; for with you, saith the Lord Almighty, I will rend their kingdoms; I will not only shake the earth, but the starry heavens shall tremble; for I the Lord have put forth my hand to exert the powers of heaven: ye cannot see it now, yet a little while and ye shall see it, and know that I am, and that I will come and reign with my people. I am Alpha and Omega, the beginning and the end. Amen.

CORRESPONDENCE.

(Continued from No. 3, Page 72.)

While in the midst of my labours, I received a letter from Liverpool, informing me of the arrival of Elders Young, Kimball, P. P. and O. Pratt, G. A. Smith, and R. Hadlock; who had sailed direct from New York. I was requested to meet them in council at Preston, which called me from this field of labour for a season.

On the 10th of April, I took my departure from the Saints in Here-

fordshire and adjoining country, numbering about 160; whom I left rejoicing in the fulness of the gospel, and hundreds of others who were ready to be baptised as soon as a proper time and opportunity offered. I arrived in Preston on the 13th, *via* Worcester, Wolverhampton, Burslem, and Manchester, a distance of about 170 miles, visiting the churches by the way. On my arrival in Preston I was blessed with the happy privilege of once more greeting my Brethren of the Travelling Council and other Elders, and of sitting with them on the 14th, 15th, and 16th of April, in the first Council and General Conference, which they have ever held as a quorum, in a foreign nation.

After spending several days together, (during which time much business of importance was transacted for the church,) it became necessary for us again to separate, in order to labour in different parts of the vineyard, which were now open before us. I left Preston on the 17th, accompanied by Elder Brigham Young, and visited the churches by the way until we arrived among the Saints in Herefordshire, who were anxiously looking for my return. In a few days we were joined in our labours by Elder Willard Richards. We took locations in different parts of this new field of labour, which extended through various places in Herefordshire, Worcestershire, and Gloucestershire. We continued preaching, and baptising, and administering in the ordinances of the gospel daily unto such as would receive our testimony, and obey the gospel of Jesus Christ. Truth was mighty and prevailed; the work prospered and multiplied on every hand, until several hundreds, including more than fifty preachers of the various sects, were rejoicing in the fulness of

the everlasting gospel; and felt to praise God that they had lived to behold the day when the Lord had set his hand to prune his vineyard once more with a mighty pruning, and to establish the gospel in its ancient purity again upon the face of the earth; and in many instances, signs followed the believer, according to the promise of the Saviour. The Spirit of God accompanied the preaching of the word to the hearts of men. Whole households, on hearing the word, have received it into good and honest hearts, and gone forth and received the ordinances of the gospel, and frequently we have baptised from eight to twelve the first time of meeting with the people in new places, and preaching the word of God unto them. Elder Young laboured with us about one month, during which time many were baptised, confirmed, and numbers ordained to preach the gospel, and while the saints were much edified, and their hearts made glad with the teaching and instruction by Elder Young, I also obtained much benefit myself by enjoying his society, sitting under his instruction, and sharing in his council.

As it became necessary for Elder Young to return to Manchester, to assist in preparing a Collection of Hymns and other matters, he took the parting hand with us on the 20th day of May; and Elder Richards and myself continued our labours in the vineyard, in connexion with Elder Kington, who had given himself wholly to the work of the ministry. The Lord still continued to bless our labours, and added daily unto the church; new doors were opening on every hand—a multiplicity of calls constantly reached our ears, many of which we could not answer for the want of laborers. Notwithstanding there were about fifty ordained elders

and priests in this part of the vineyard, yet there was equally as many places for preaching to be attended to upon the Sabbath day. Thus we continued our labours in this region until the time drew near for the General Conference in Manchester on the 6th of July. But before leaving the Saints, we considered it wisdom to set in order the Church, and organize them into Branches, and Conferences, that they might be properly represented before the General Conference. Therefore, we held two Conferences with the Saints before we took our departure from them. The first was held at the Gadfield Elm Chapel, Worcestershire, on the 14th of June, at which time we organized twelve branches, and transacted such business as the occasion required. The second Conference we held at Stanley Hill, Herefordshire, on the 21st of June, and organized twenty branches of the church. The minutes of the above-named Conferences I present you for publication, if you think proper. On the day following, Elder Richards and myself took our leave of the Saints at Froome Hill, Herefordshire; but, before leaving, we repaired to a pool three times to baptize and confirm numbers that came to us and requested these ordinances at our hands. Elder Richards laboured in this part of the vineyard about two months, during which time he travelled extensively, preached night and day, gave much instruction to the Saints generally, and had many souls as seals of his ministry. I received much benefit from the counsel which he gave in the organization of the Churches, and it was manifest that he had passed through a profitable school of experience during the three years of his travels in England; and the interesting seasons we have

enjoyed together during these two months will not be easily erased from my memory. It was with no ordinary feelings that we took our departure from the Saints in Herefordshire, on this occasion; for, less than four months since, I proclaimed the fulness of the gospel in this region for the first time; but now, we were leaving between five and six hundred Saints, who were rejoicing in the new and everlasting covenant, and hundreds of others who were wishing to hear and obey. We felt constrained to offer up the gratitude of our hearts unto our heavenly Father for so abundantly blessing our labours in the vineyard of the Lord.

Thus having finished our labours in this region, for a season, we took coach at Ledbury, to return to Manchester to attend the General Conference, to be held on the 6th of July. I parted with Elder Richards at Birmingham, who went direct to Manchester, while I visited West Bromwich, and preached several times to a small branch of the Church which had been raised up in that place by Elder Turley, who baptized several while I was there. I also attended a Conference on the 29th of June, in Hanley, at the Staffordshire Potteries, in company with Elder G. A. Smith and others, after which I arrived in Manchester, and was once more blessed with the privilege of sitting in a General Conference with the Travelling Council, and many Elders and Saints, where much business of interest was transacted. Notwithstanding we have been under the necessity of leaving the vineyard in Herefordshire and the surrounding country, in order to visit other places, yet the work continues to increase daily. Never at any time had it been more prosperous than when we left;

and I now take the liberty, through the channel of the press, to invite all in that region of country, and in all other places, into whose hands these lines may fall, that have not already obeyed the fulness of the gospel of Jesus Christ, to repent of all their sins, and be baptized in water for the remission of their sins, that they may receive the gift of the Holy Ghost by the laying on of hands,—that they may have upon them the wedding garment, that their lamps may be

trimmed and burning, and be prepared to go forth and meet the Bridegroom, who is at the door—for the day when the Lord Jesus shall cleanse the earth, by the spirit of judgment and the spirit of burning, from sin, wickedness, and pollution, until it becomes a fit abode for the Saviour to dwell upon, and reign one thousand years with his Saints.

W. WOODRUFF.

Manchester, July 9th, 1840.

MINUTES OF THE CONFERENCE

HELD AT THE

GADFIELD ELM CHAPEL, IN WORCESTERSHIRE, ENGLAND,

JUNE 14TH, 1840.

The Preachers and Members of the Bran Green and Gadfield Elm Branch of the Froome Hill Circuit of the United Brethren met at the Gadfield Elm Chapel, Worcestershire, June 14th, 1840, pursuant to previous notice, when the meeting was called to order by Elder Thomas Kington. Elder Willard Richards was chosen President, and Elder Daniel Browett, Clerk, for the meeting. The meeting opened by prayer by Elder W. Woodruff. Remarks were then made by the President, respecting the business of the day, and the necessary changes which must take place.

It was moved by Elder T. Kington, seconded by Elder Daniel Browett, that this meeting be hereafter known by the name of the "Bran Green and Gadfield Elm Conference of the Church of Jesus Christ of Latter-Day Saints," organised and established by the will and commandment of God, in the United States of America, on the 6th day of April, A. D. 1830, this being the eighth day of the third month of the eleventh year of the rise of the Church. Carried unanimously.

Moved by Elder W. Woodruff, seconded by Elder T. Kington, that William Jenkins be ordained an Elder, and William Coleman, Joseph Finkins, William Pitt, and Robert Harris, be ordained to the office of priest; and that George Burton, James Palmer, and William Loveridge, be ordained Teachers. Carried unanimously. Ordained under the hands of Elders Richards and Woodruff.

Moved by Elder Kington, seconded by Elder Woodruff, that		
Robert Clift, Priest, have the care of the Church at Dymock.		
James Palmer, Priest,	ditto	Kilcott.
John Hill, Priest,	ditto	Twigworth.
William Coleman, Priest,	ditto	Bran Green.
Thomas Brooks, Priest,	ditto	Ryton.
John Smith, Priest,	ditto	Lime Street.

Charles Hayes, Priest,	ditto	Deerhurst.
Thomas Smith, Priest, Assistant,	ditto	ditto.
John Vernon, Priest,	ditto	Apperly.
William Baylies, Priest, Assistant, ditto		ditto.
John Arlick, Priest,	ditto	Norton.
John Spires, Priest,	ditto	Leigh.
John Davis, Priest, Assistant,	ditto	ditto.
Thomas Oakey, Priest,	ditto	Gadfield Elm.

And that Elder Daniel Browett take charge of the Churches on the south side of the river Severn, and Elder William Jenkins take charge of the Churches on the north side of the river Severn. Carried unanimously.

Moved by Elder Woodruff, and seconded by Elder Richards, that Elder Thomas Kington be the presiding Elder over all the Churches composing this Conference. Carried.

Meeting adjourned to two o'clock.

Met at two o'clock, according to adjournment, and administered the sacrament to a large congregation of Saints, accompanied by many observations on various subjects by the President. Ten Members were confirmed under the hands of Elders Woodruff and Kington. Remarks were made by the President respecting the *blessing of children*: seven children were then blessed under the hands of Elders Woodruff and Kington.

Moved by Elder Kington, seconded by Elder Woodruff, that Elder Daniel Browett represent this Conference to the General Conference, at Manchester, on the 6th day of July next. Carried.

Moved and carried, that the Clerk present to the presiding Elder, T. Kington, for safe keeping, a copy of the Minutes of this Conference, and also to the General Conference. The above Minutes were then read and adopted, article by article, when it was moved by the President, and seconded by Elder Woodruff, that this Conference be adjourned to the 13th day of September next, at this place. Carried unanimously. Conference closed by prayer.

After which, the Elders and Officers present met in Council, and voted unanimously to establish a weekly Council of the Officers of said Conference, to be held alternately on the south and north sides of the river Severn, to commence at Leigh on the 26th instant; and organised the same by appointing Elder Daniel Browett President, and John Hill, Priest, Standing Clerk, on the south side of the river; and also, on the north side, by appointing Elder William Jenkins President, and John Smith, Priest, Standing Clerk; to assemble on the 3d of July next, at Turkey Hall. After passing many other votes of minor importance, accompanied by much instruction from Elders Richards and Woodruff, touching the duties of the several officers in their relations to each other and the Church, the Council adjourned; and it is worthy of remark, that no dissenting vote or voice was seen or heard during the day, either in Conference or Council.

WILLARD RICHARDS, President.
DANIEL BROWETT, Clerk.

MINUTES OF THE CONFERENCE

HELD AT STANLEY HILL, CASTLE FROOME, HEREFORDSHIRE,
JUNE 21st, 1840.

The Preachers and Members of the Froome Hill Circuit of the United Brethren met at the house of Elder John Cheese, on Stanley Hill, Herefordshire, England, June 21st, A. D. 1840, at ten a. m., according to previous notice, when the meeting was called to order by Elder Thomas Kington, and Elder Willford Woodruff was chosen President, and Elder John Benbow, Clerk of the meeting. After prayer by Elder Richards, and remarks by the President concerning the business of the day, it was

Moved by Elder T. Kington, and seconded by Elder J. Benbow, that this meeting be hereafter known by the name of the "Froome's Hill Conference of the Church of Jesus Christ of Latter-Day Saints," organised and established by the will and commandment of God in the United States of America, on the 6th day of April, A. D. 1830, this being the 16th day of the third month of the eleventh year of the rise of the Church. Carried unanimously.

Moved by Elder Richards, and seconded by Elder Kington, that

Thomas Clark,	James Hill, and
Charles Price,	Samuel Jones, be ordained Elders ;
Also that John James,	John Morgan,
Joseph Shinn,	Samuel Badham, and
Henry Jones,	John Dyer, be ordained Priests ;
James Baldwin,	
Also that Robert Hill,	James Skinn, and
George Brooks,	James Watkins, be ordained Teachers.

Carried unanimously ; and ordained under the hands of Elders Woodruff and Richards.

Moved by Elder Kington, and seconded by Elder Richards, that

John James,	Priest, have the care of the Church at Froome's Hill.	
John Morgan,	ditto, Assistant,	ditto ditto.
John Parry,	ditto,	ditto Stanley Hill.
Joseph Pullen,	ditto, Assistant,	ditto ditto.
Robert Hill,	Teacher,	ditto ditto.
James Burns,	ditto,	ditto Ridgeway Cross.
Wm. Possons,	ditto,	ditto Moorend Cross.
Wm. Jenkins,	ditto, Assistant,	ditto ditto.
Thos. Jenkins,	Teacher,	ditto ditto.
Jonathan Lucy,	ditto,	ditto Colwall.
Thomas Jones,	ditto,	ditto Pale House.
Wm. Williams,	Teacher,	ditto ditto.
John Preece,	ditto,	ditto Ledbury.
Joseph Firkins,	ditto, Assistant,	ditto ditto.
Samuel Warren,	ditto,	ditto Keysend Street.
Joseph Shinn,	ditto, Assistant,	ditto ditto.

James Shinn,	Teacher,	ditto	Keysend Street.
James Baldwin,	ditto,	ditto	Wind Point.
John Allard,	Teacher,	ditto	ditto.
George Allen,	ditto,	ditto	Woferwood Common.
Rough Leasowe, Birchwood, Tunbridge, and Dunclose, will all be united in one Branch, called Dunclose.			
Samuel Badham, Priest, to have the care of the Church at Dunclose.			
James Williams,	ditto, Assistant,	ditto	ditto.
Edward Phillips,	ditto,	ditto	Ashfield & Crowcutt.
George Brooks,	Teacher,	ditto	ditto.
John Meeks,	ditto,	ditto	Old Starridge.
Henry Jones,	ditto, Assistant,	ditto	ditto.
John Gailey,	ditto,	ditto	Hope Rough.
Benj. Williams,	ditto,	ditto	Shucknell Hill.
Ishmael Phillips,	ditto, Assistant,	ditto	ditto.
John Powell,	ditto,	ditto	Lugwardine.
John White,	ditto, Assistant,	ditto	ditto.
John Dyer,	ditto,	ditto	Marden.
Francis Burnett,	ditto, Assistant,	ditto	ditto.
James Watkins,	Teacher,	ditto	ditto.
William Evans,	ditto,	ditto	Stokes Lane.
William Davis,	ditto, Assistant,	ditto	ditto.
John Sanders,	ditto, ditto,	ditto	ditto.
Thomas Vernon,	Teacher,	ditto	ditto.
John Fidoe,	ditto,	ditto	Bishop Froome.

Carried unanimously.

Moved by Elder Richards, and seconded by Elder Kington, That Elder Thomas Clark have charge of the Churches at Dunclose, Old Starridge, Ashfield, and Crowcutt; that Elder Samuel Jones have charge of the Churches at Keysend Street, Wind Point, Colwell, Pale House, and Malvern Hill; that Elder Philip Green have charge of the Churches at Shucknell Hill, Lugwardine, and Marden; that Elder John Cheese have charge of the Churches at Stokes Lane, Woferwood Common, and Bishop Froome; that Elder Charles Price have charge of the Churches at Ledbury, Moorend Cross, and Ridgeway Cross; that Elder James Hill have charge of the Churches at Hope Rough and Stanley Hill; that Elder John Benbow have charge of the Church at Froome Hill. Carried unanimously.

Moved by the President, and seconded by Elder Richards, that Elder Thomas Kington be the presiding Elder over all the Churches composing this Conference. Carried unanimously.

After remarks by the President, the meeting adjourned till two o'clock, P.M. During the recess ten persons were baptised.

Assembled at two o'clock, according to adjournment, and administered the sacrament to several hundred saints; after which twenty were confirmed, and twenty children blessed under the hands of Elders Woodruff and Richards, accompanied with observations by the President, explanatory of the ordinance.

Moved by Elder Richards, and seconded by the President, that Elder Thomas Kington represent this Conference to the General Conference at Manchester, on the 6th of July next.—Carried unanimously.

Moved and carried, that the Clerk of the Conference present to the presiding Elder, T. Kington, a copy of the minutes of this Conference for safe keeping; also, a copy to present to the General Conference at Manchester.

These minutes were then read, article by article, and accepted by the Conference.

The President, followed by Elder Richards, then proceeded to give such instruction to the Saints concerning the order of the Church, and the several duties of the members, as the Spirit directed; and bore testimony to the multitude, of the truth of the work, followed by Elder Kington, when it was

Moved by Elder Richards, and seconded by the President, that this Conference adjourn to the 21st of September next, ten o'clock, A.M., at this place.—Carried unanimously.

After prayer and singing, the assembly dispersed, and the Elders and Officers went into Council, when it was moved by Elder Richards, and seconded by Elder Kington, that we proceed to establish and organise monthly Councils of the Officers of the Froome Hill Conference, to commence on Friday, the 3d day of July next, at half-past seven o'clock, in the several divisions respectively assigned to the different Elders, viz. :—

Elder Thomas Clark, President, & James Meeks, Standing Clerk, Dunclose.

... Samuel Jones, ditto	William Williams, ditto	Windpoint.
... Philip Green, ditto	Francis Burnett, ditto	Lugwardine.
... John Cheese, ditto	George Allen, ditto	Stokes Lane.
... Charles Price, ditto	Thomas Jenkins, ditto	Moorend Cross.
... James Hill, ditto	Joseph Pullen, ditto	Stanley Hill.
... John Benbow, ditto	John Morgan, ditto	Froome Hill.

Carried.

Moved by Elder Richards and seconded by Elder Kington, that a Monthly General Council of the Officers of this Conference, be holden at Stanley Hill, to commence on Friday, the 17th of July next, at Half-past 7 o'clock, P. M. Elder Thomas Kington, President, and Elder John Benbow, Standing Clerk.—Carried unanimously.

The President then proceeded to explain the nature of the priesthood, and the duties and privileges of the several offices—and gave such instruction as their situation required; followed by Elder Richards, who explained many important principles connected with the building up the of kingdom.

The Minutes of the Council were then read, item by item, and accepted, when the Council adjourned; and after singing "the Spirit of God," &c. the brethren separated, with feelings of gratitude and thanksgiving that God had been with his people, and that the spirit of union and love had prevailed in all the deliberations of the day.

WILLFORD WOODRUFF, President.

JOHN BENBOW, Clerk.

REMARKS.—The different Branches in this region are so scattered, that it has not been possible to ascertain the number of members connected with

each individual Church, but the whole number of the Churches connected with the Bran Green and Gadfield Elm, and the Froome Hill Conferences, together with a small Branch of 12 Members, 1 Priest, and 1 Teacher at Little Garway, is 33 Churches; 534 Members; 75 Officers, viz.—10 Elders, 52 Priests, and 13 Teachers; and for the comforting of the Saints, and with heartfelt gratitude to our Heavenly Father, we would say, that it is less than four months since the fulness of the gospel was first preached in this region, which is a proof that God is beginning to make a short work in these last days.

W. WOODRUFF.

LATE FROM AMERICA.

Manchester, July 13, 1840.

TO THE EDITOR OF THE STAR.

Dear Brother,

Having just received a letter from Mrs. Woodruff, I make a few extracts, to be inserted in the Star, if you think proper.—W. WOODRUFF.

*Montrose, Iowa Territory, North America,
May 4, 1840.*

My dear Companion,

The Conference held in Commerce on the 6th of April, was attended with much interest. More than 70 were baptised, many elders ordained, and much business transacted. Elder O. Hyde and John E. Page, started on their mission, soon after the Conference, to visit the Jews. They go first to the Jews in New York, and then on to Palestine. They will call upon you in England, as it will be on the way.

The work is rolling on in this country with a greater rapidity than ever before since the foundation of the Church. There was an Indian, his wife, and daughter, baptised in Commerce a few days since; they came some hundreds of miles to become acquainted with the work; they believed and embraced it joyfully. They said every word of the Book of Mormon was true. He was an interpreter to six tribes, and he said every one of his brethren would re-

ceive it; he knew it would be so. Two Elders, with their families, have gone out among the Indians on a mission. Doctor Galland has just returned from his mission, (I think he started just before you left Montrose,) and has brought 60 families with him, and expects, it is said, 200 families more soon.

Commerce is building up surprisingly; the emigration there is said to be much greater than it ever was in Caldwell County.

I trust that you obtain the "Times and Seasons," as the Editors said they were forwarding them to each of the Travelling Council. From those papers you will learn of our Brethren's success in this country, and many things more correctly than I can inform you by writing. There has been much destruction of shipping in this country during the past season. Since the destruction of Natchez by a whirlwind, news has reached us that New Orleans was covered with ten feet of water, and that it was still rising. It is said that the Indians have been into two counties in Missouri, and demanded and obtained money, as a kind of tax for the land; and that there are many fears entertained by the Missourians concerning the Indians.

The Rev. Mr. Bogart, the Methodist preacher, who was the leader of the Missouri mob in the late perse-

cution of the Saints, shot a man on their election day, who died in a few hours. Mr. Bogart has had his trial, and is to be hung on the 4th of July, which closes his career in this life.

May 24th: Our family is in comfortable health, and on the morrow I am expecting to visit Commerce to hear a discourse delivered by Elder Joseph Smith, jun. upon the subject of the Resurrection. Elder S. Rigdon has not yet returned from Washington, but we understand he is on his way. Bishop Partridge has lately lost a daughter eighteen years of age. Brother Jerh. Murphy, of Tennessee, is also dead. Sisters Young, Taylor, and O. Pratt's families are well. Sister Kimball is troubled with the ague and fever, and I have it sometimes. A number of Elders are about starting out on a mission from this region. Elder J. H. Hale is thinking of visiting Fox Islands, and Elder A. O. Smoot, and Brother Dwight Webster start for the South in a few days. I have received two letters from you since your arrival in England, and hear that there is another in the office for me; Sister Taylor has just received a letter from her husband; we rejoice to hear of the progress of the work in England. I have written you three letters previous to this, since you left this continent, and it has not been for the want of feeling or anxiety about you, that I have not written oftener. I know that it is the will of God that you should labour in his vineyard; therefore, I feel reconciled to his will in these things. I have not been left to murmur or complain since you left me, but am looking forward to the day when you shall return home once more to the bosom of your family, having fulfilled your mission in the love and fear of God. You are

always present with me when I go before the throne of grace, and when I am asking for protection and blessings upon myself and children, I claim the same for my dear companion, who has gone far from me, even to a foreign nation, to preach the fulness of the gospel of Jesus Christ. O may the spirit of humility, wisdom, grace, peace, and truth, ever rest upon you and your fellow labourers in the vineyard of the Lord, for which I will ever pray. Please give my respects to all those with whom I am acquainted, and all those who love our Lord Jesus Christ.

From your Companion,

PHEBE W. WOODRUFF.

Willford Woodruff.

Elder Kimball's wife writes him under date, Nauvoo, June 8th, "it is not as sickly here yet as it was last season, although many are complaining, and some deaths; *one* that will grieve you, Bishop Partridge, he died on the 27th of May. The families of the brethren in England are generally well."

NEWS FROM THE ELDERS.

Elders Woodruff and Smith write from Herefordshire, July 30th:—"On our way hither we had an interview with the Saints in West Bromwich: the people there, and also in Birmingham, are anxious to have Elder Clayton come as soon as possible."

Elder A. Cordon writes us from the Potteries, August 3d:—"I have just received a letter from Brother Needham. He is doing well, and has sent to me for twenty *Stars*, of the first number."—[We have forwarded them.—Ed.]

August 2nd.—Brother Samuel

Heath states to us verbally, that there have been nineteen baptisms at Macclesfield since the Conference, and the prospect is now very flattering.

In Manchester several are baptized weekly. The meetings at the Carpenters' Hall, on the Sabbath, are on the increase, and several ordinations have been attended since Conference.

Elder Jacob Peart writes, Alston, July 27th:—"Since last Conference we have had much glorious intelligence from our brethren respecting the things of the kingdom, which has made us more united in love and affection, even that love and affection which will ever adorn the true saints of the most High God; and this makes our hearts to rejoice when we meet together, for we have more of the power of God in our midst, and I trust we shall soon have those gifts and graces of his Holy Spirit poured out upon us, which Jesus Christ said *should follow them that believe.*"

Verbal reports from Preston are, that the work is in a more prosperous state than it has been for a considerable time. We also hear good reports from many other places.

Elder George A. Smith writes, Burslem, July 20th:—"I have had the pleasure of ordaining an Elder (William Barratt) a day after my return from Conference, who is now on his way for South Australia. On Sunday, Elder Woodruff and myself ordained a Teacher and Priest in the Church at Leek, which is prospering much."

Extract from Elder William Barratt to Elder Cordon, dated Deptford, July 15th, 1840:—"Dear Brother in Christ, I write to inform you of my arrival in the metropolis this morning, after a tedious journey, in the midst of much profaneness and swearing, such as I never heard in my life be-

fore. I feel as the Apostle expresses it, like a lamb among wolves, going into a land of strangers to preach the Gospel; therefore, I desire your prayers in my behalf. I have witnessed much of the spirit of Revelation since Sunday; in fact, I only thought it a *mere thought*, when the Elders testified that they were called by Revelation; but now I know the truth of the assertion, which proves to me who ought to preach, and that *none* ought, without they are called by Revelation. Give my love to all the Saints, and tell them that as many as remain faithful I will meet them at Zion, bringing my sheaves with me. Tell them my faith is fixed, and my resolution is strong to meet you all there whom I love in the Lord. Pray that a door may be opened, and a gift of utterance may be given unto me in a foreign land to preach the Gospel. Brethren, sorrow not for me as those that have no hope, for we have a hope of living and eating together in the kingdom of our God."

Elder William Donaldson, member of the army bound for the East Indies, writes us from Chatham, 24th July:—"We go on board to-morrow. I have had a glorious vision about going into the land of Egypt."

Elders Woodruff and Smith write from Herefordshire, August 3d:—"Things are more favourable in Garway. New doors are opening in that country, and they want a laborer there. We wish Elder Wilding would go into that region soon, if he is going."

Elders John Taylor, M'Guffe, and Priest Black, sailed from Liverpool for Ireland; and Elder H. Clark, for Scotland, on the 27th ult.

Elder Kimball left Manchester on the 4th instant, purposing to join Elders Woodruff and Smith at Here-

fordshire, and proceed immediately to London.

Elder William Donaldson writes Brother Mahon, July 3d:—"I am at present lying at anchor near Portsmouth. We sailed on the 26th from Gravesend, and arrived here this morning; and we shall sail from this on the 2nd of August. I have not been sick yet, but I have felt very much on account of leaving the dear brethren behind, and going alone amongst such a wicked crew. The tumult and noise that there is here is equal to the raging of the sea; such cursing and foul expressions only to be equalled by demons. The Sunday is only kept by cursing and singing wicked songs. I am trying to get some of the soldiers to listen to my reading each day; and I have dropped some of our circulars where none but the officers of the morning watch could get them; it may lead them to inquire after truth. I hope you, and the dear brothers and sisters will pray for me in faith, that I may be upheld by the God of the Latter-Day Saints, and that he will open my understanding, and enlarge my mind to comprehend more of the mysteries of the kingdom yet future. I understand that some of the casts where I am going worship fire, and some the water; some the sun, and others the moon. May the eternal Father direct me how to speak to this people, and grant they may receive the word of life. I understand the poor afflicted people hate the English very much; but may the Almighty grant that I may gain their affections; and bless me in all my journey till I arrive safe in Zion, where I hope to be with many of the people of India, if they will but receive the fulness of the Gospel. Give my love to Brothers Young, and Richards, and Clayton,

and all the Saints. The brethren sent me the Book of Mormon, Hymn Book, and third number of the *Star*, and they were so very kind as to pay the postage; and I pray God to reward them for their great kindness."

* [We feel assured that the Saints will take a lively interest in the mission of Elders Donaldson, and Barratt, (as it is the first mission of the fulness of the Gospel in these latter-days to the nations where they are going,) and unceasingly uphold them by their faith and prayers.—ED.]

Elder Reuben Hadlock writes from Bishopton, Scotland, August 4th:—"When I returned to Glasgow I found Brother Wright had baptized two while I was away, and I have baptized six since I returned, making twelve now in Glasgow. Brother Robert Hamilton, who was at Conference, baptized six in Bridge of Wier Branch next Sabbath after Conference. By letter from Elder O. Pratt, last week, I learn, there are eighteen Saints in Edinburgh: he says, he 'has not given up all hopes of that place yet.' Elder H. Clark has, also, arrived, and we held a Conference in Paisley last Saturday, when five volunteered to go out to labour in the vineyard. We ordained two Elders, two Priests, and one Teacher. Elders Wright and Hamilton leave to-day to go to the county of Banff, in the North of Scotland; and Brother Robertson, in going west of us twenty or thirty miles, to commence in a new place; and we are looking for Elder J. Taylor here this week from Ireland. After meeting, last eve, in Bridge of Wier Branch, there were four more baptized.

A letter from Elder Joseph Fielding, Bedford, August 4th, says:—"The work here has not run so fast as in other places; it has not had a fair

chance. Elder Lavender has been alone ever since the work was established, not having so much as one to council with, having no advantage of getting instruction himself, but by his own industry, &c. The church here is in the wilderness scattered abroad, their number is even less than I expected, instead of forty, there are but thirty-five. They have not been visited for more than two years by any one of the travelling Elders. The temporal state of the country here is better than in the north, which makes it more difficult to bring the people into the covenant. The Saints have been but little known in this part, and the people supposed our cause was gone down; yet I am told there is great dissatisfaction about religion; that the people are tired of their old ways, and are looking for something new."

10th inst: Elder Charles Miller states to us verbally, that there were twelve baptized at Dukinfield last week, and the prospect is very encouraging in that region.

CORRESPONDENCE.

*Froom's Hill, Herefordshire,
August 5th, 1840.*

TO THE EDITOR OF THE STAR.
Beloved Brother,

Since Elder G. A. Smith and myself left Manchester for the purpose of going to the South of England, we have visited the churches which lay on our route, and found them universally prospering and receiving additions. We preached in Leek on Sunday, July 10th, and Elder Smith baptized six persons after meeting; and numbers were also baptized in the churches at the Staffordshire Potteries while we were there. We passed through West Bromwick and Birmingham, and found numbers who

were anxiously wishing for some of the Elders to visit that region and labour among them. We arrived in Ledbury, Herefordshire, July 22nd, and we have spent about two weeks in visiting the churches through this region, and I am happy to inform to you that we have found the Saints universally rejoicing in the truth, and the work progressing upon every hand. Elder Richardson has baptized about forty since he came, and Elder Kay about twenty; they are both much blessed in their labours. Elder Kington is labouring constantly in this wide field which is under his care; and he, with the Elders and Priests generally through this region, are blessed with many souls as seals of their ministry. We baptized forty on Sunday last in this region, making 250 baptized since the Conference. The churches now number in this region about 800, and appear in a very prosperous state, and I pray the Lord of the harvest to thrust forth more laborers into the vineyard, and to roll on his work with mighty power until all the honest in heart and meek of the earth from among men, embrace the everlasting gospel of the lamb of God, and partake of those blessings which God has in store for his Saints. We are expecting Elder Kimball every hour, and soon after his arrival we shall leave the Saints in this region, for the purpose of visiting the city of London, and warning the inhabitants thereof, and of preaching the gospel unto them. May the Lord go before us and prepare the way and give us access to the hearts of the people, that good may be done and the kingdom of God roll forth: to his end we ask an interest in the prayers of all Saints. Your brother in the everlasting gospel,
W. WOODRUFF.

TO THE EDITOR OF THE STAR.

Bedford, Aug. 6th, 1840.

DEAR BROTHER,—It has been my purpose, for some time, partly on my own account, and partly on account of the Saints, for general information, to ask certain questions of you, as Editor of the Star, with the request that you would give the answers in that channel.

There are many, as we may say, little, though not trifling or non-essential things, which I have observed in the exercise of the office which I have been called to hold in the church of God, that I would wish myself to know, and my brethren; that we might do all things according to the commandments of God; and as the cause is so rapidly and widely spreading, many, even of the officers, will not have an opportunity of receiving instruction from the High Council, I take the liberty, at this time, to make good my purpose.

Answers to the following will oblige your's in the gospel of the kingdom, and I think some others in the Church.

JOSEPH FIELDING.

QUESTIONS AND ANSWERS.

Question 1st.—If a brother in the Church be in debt to another brother, and does not appear to aim at paying him, what is to be done? the creditor does not wish to go to law at any rate, before the unjust; but is he to have no way of obtaining his due? or, should he lay his case before some of the officers of the Church, for them to decide whether the debtor be a transgressor or no, and deal with him accordingly?

Answer.—If he does not aim at paying, he is a transgressor; for the law requires him to pay his *brethren their due*, as well as all other men; and if, after following the instructions

of Matthew xviii., 15 and 16, he will not offer satisfaction, tell it to the Church (Officers or Council,) and if the Church decide that he is a transgressor, they will, of course, cut him off, and then the brother can have restitution through the laws of the land.

Question 2nd.—In baptizing, suppose I should fail to cover the person, say his hands or his face were not covered, would this neglect be censurable on my part? and how far might I go in such neglect, and yet the ordinance be accepted of God, and the design of it be answered?

Answer.—If neglect arose through carelessness, you would be highly censurable; but if, from scarcity of water, as is sometimes the case, or from some exertion or unusual action of the candidate, or a slipping of your own foot, &c., &c., you might not be censurable. God acts upon reasonable principles; and as the ordinance is "not the putting away the filth of the flesh, but the answer of a good conscience," God would accept the offering, should such a casualty occur; but we say to all Elders and Priests, see to it that you *bury* those who offer themselves for baptism, and thus cut off all occasion for observations on this point.

Question 3d.—If one, who is not a member of the Church, be sick, and requests me to pray for him, if he *be not willing to obey* the Gospel, should I lay my hands on him, or anoint him with oil?

Answer.—If you cannot consistently administer in the name of Jesus to one who does not believe in Jesus, why should you administer to such an one? for "in vain do ye call me Lord, Lord, and do not the things which I say."

Question 4th.—As it is lawful to

administer the sacrament to one who wishes to be baptized, and cannot, because of her husband or father; is it lawful to confirm the person into the Church?

Answer.—No: Baptism always precedes confirmation: but it is the privilege of the Elders to lay their hands on such, and bless them in the name of the Lord, as the spirit directs.

Question 5th.—May a Teacher break the bread or pour out the wine at sacrament, or carry it to the Saints; and may he preach in the congregation of the Saints?

Answer.—See 1st No. of the STAR, 10 page, 11 par.: "but neither Teacher nor Deacon have authority to baptize, administer the sacrament, or lay on hands," yet they may pass the bread and wine; and as they are standing ministers unto the church, it is especially the Teacher's duty to preach to the Saints in their assemblies, or at home, or whenever they have the opportunity, and teach them the things of the kingdom, according to the revelations.

Question 6th.—Ought the Elders and Priests, when their testimony is rejected, to wash their feet, &c.; and is there no hope of those against whom they wash their feet? An idea has gone out that we consider such sealed up for destruction. Is the washing of feet, in this way, anything more than a testimony that we are clear of their blood, when we bear testimony of it before God?

Answer.—Certainly; see the STAR, page 80, par. 16: and when the Elders and Priests have borne a faithful testimony to any city, town, village or person, and that testimony is rejected, and they have fulfilled the revelation, and borne testimony unto the father in the name of Jesus, that city, town, village, or person is in the hands of a

righteous God, who will do with them according to his own pleasure; we are clear from their blood.

Question 7th.—Is it right for the Elders, in their preaching, to talk of the conduct and characters of the sects? Does the church at all sanction it? Is the church at war with them, or false principles?

Answer.—It is the duty of the Elders to preach the Gospel of life and salvation to all men, sects, denominations and parties so far as they can get opportunity, and show all how they may come back again to the presence of God; and, if this come in contact with party feelings, we cannot help it; but by all means avoid calling any man or set of men, as it only tends to irritate and drive men from the truth.

Question 8th.—Is it expedient to call out our opponents to discussion?

Answer.—No: but if we are opposed in the principles we teach, we will defend the truth with the sword of the Spirit, and, in meekness, instruct those who oppose themselves.

Question 9th.—Are we required to go from house to house to preach?

Answer.—Yes: and this is sometimes very profitable, and should be practised when no more extensive field presents itself. The ancient servants accomplished much in this way, and so may we.

Question 10th.—Would it be well to establish Sunday Schools in the Church?

Answer.—Certainly: let the Elders gather the people together, old and young, every Sabbath day, in the streets, if no more convenient place offers, and teach them the first principles of the Gospel of Christ, viz.:—faith, repentance, and baptism for the remission of sins, for the first lesson; eating and drinking at the table of the

Lord, laying on of hands for the reception of the Holy Ghost, the resurrection of the dead, and eternal judgment, for the second lesson; and, for the third lesson, let parents teach their children obedience, and train them in the way they should go; and, finally, let the Elders, Brothers and Sisters, all with one accord, teach their friends, neighbours, and all within their reach, those principles which will make them virtuous and wise unto salvation, and practise what they preach on the Sabbath and six other days in each week, even unto the end, and they will find it a very profitable school, and receive a glorious reward for their labours.

Question 11th.—Should a woman be subject to her husband, and not be baptized, though he be ever so wicked and profligate, and the same in the case of a child and parent.

Answer.—Even as the Holy Scriptures direct, so let wives and children be subject unto their own husbands and parents, *as unto the Lord*, and *not as unto the spirit of the Evil One*.

Question 12th.—Why cannot an officer in the Church retain his standing as a member, if he gives up his office?

Answer.—No officer in the Church of Christ will resign his office without cause; and, when the cause is searched out, it will be found, that sloth, covetousness, or some such like principle of sin or transgression, is at the foundation of his resignation, and the Church of Jesus Christ is no place for sloth, covetousness, or transgression of any kind. He that receiveth the priesthood receiveth the Lord Jesus, and he that putteth away the priesthood putteth away the Lord, and the only means by which he could enter into covenant with him; and, consequently, is not a fit companion for the children of the kingdom. Where

there is no law there is no transgression; and where a law has not been understood, for want of information on the principles thereof, there is no guilt.

SIGNS OF THE TIMES.

VOLCANIC ERUPTION AND EARTHQUAKE IN THE ISLAND OF TERNATE. —(Sketch from the Dutch Avonbode.)

The morning of the second of February, the air appeared dark, which, with a strong wind, heavy rain, and impetuous flight of the clouds, indicated some extraordinary phenomenon. A thick smoke and subterraneous noise like thunder, were soon followed by boiling lava and hot ashes, destroying every thing on which they fell. Stones projected from the crater could be seen at a great height. This eruption continued twenty-four hours, and ended with a frightful noise, so loud, that persons near could not hear each other speak. On the 14th of February, 1840, at half-past twelve at night, a loud noise and trembling of the earth awoke the inhabitants, who fled from their habitations. At half-past three the ruin fell in torrents, a shock succeeded, and most of the buildings fell. In many places the earth opened and immediately closed again; nothing was left undamaged. On the 15th, a violent shock was felt, and men and animals hasted to the water side; the boats were filled without distinction of rank, to escape the opening earth, which threatened to bury them. When the fury of the storm was past, the poor inhabitants perceived how complete their ruin was: their possessions were laid waste; the most costly spices were spoiled and buried under ruins; not a piece of furniture was saved; not one store house in all Ternate remains

standing. Even Fort Orange, which has withstood several earthquakes for these two hundred years, has given way on this occasion, and truly the welfare and importance of Ternate, to our government, is lost. The private injury is estimated at 900,000 florins. The shocks were felt at Gildo and Rideri. Most of the people will leave the island and settle elsewhere.

HAIL, &c.—A water-spout was recently exhibited a little westward of the farm offices at Crailing Tofts; the water carried the earth along with it, to the injury of the grain, and the hail-stones covered the road, at one part to the depth of eighteen inches.—*Kelso Chronicle.*

THE FLOOD IN THE MISSISSIPPI, NORTH AMERICA.—The *Cincinnati Gazette* of the 12th says:—"We have the most distressing accounts from a gentleman who left New Orleans on the 1st of May, in the steam-boat General Brown, of the flood in the Mississippi. Nearly the whole country, from the mouth of the Ohio to New Orleans, is under water. The town-plot of Cairo is completely submerged, and great fears are entertained of the destruction of New Orleans." The Vicksburg papers also contain alarming accounts.

(From the *Natchez Free Trader Extra.*)

Friday Evening, May 8, Six o'clock.—About one o'clock on Thursday, the 7th instant, the attention of the citizens of Natchez was attracted by an unusual and continuous roaring of thunder to the southward, at which point hung masses of black clouds, some of them stationary, and others whirling along with under currents, but all driving a little east of north. As there was evidently much lightning, the continual roar of growling thunder, although noticed and spoken of by many, created no particular alarm.

The dinner bells in the large hotels had rung, a little before two o'clock; and most of our citizens were sitting at their tables, when suddenly the atmosphere was darkened, so as to require the lighting of candles, and, in a few moments afterwards, the rain was precipitated in tremendous cataracts rather than in drops. In another moment the tornado, in all its wrath, was upon us. The strongest buildings shook as if tossed with an earthquake; the air was black with whirling eddies of house walls, roofs, chimneys, huge timbers torn from distant ruins, all shot through the air as if thrown from a mighty catapult. The atmosphere soon became lighter; and then an awful scene of ruin, as perhaps never met the eye of man, became manifest. The greater part of the ruin was effected in the short space of from three to five minutes, although the heavy sweeping tornado lasted nearly half an hour. For about five minutes it was more like the explosive force of gunpowder than any thing else it could have been compared to. Hundreds of rooms were burst open as sudden as if barrels of gunpowder had been ignited in each. As far as glasses or the naked eye can reach, the first traces of the tornado are to be seen from the Natchez bluff down the river about ten miles, bearing considerably west of south. Sweeping across the Natchez island, it crossed the point below the plantation of David Barland, Esq., opposite the plantation of P. M. Lapice, Esq., in the parish of Concordia. It then struck the Natchez bluff about a mile and a half below the city, near the mansion called the Briers, which it but slightly injured, but swept the mansion late of Charles B. Greene, Esq., called the Bellevue, and the ancient forest in which it was embo-

sorted, into a mass of ruins. It then struck the city through its whole width of one mile, and included the entire river and the village of Vidalia on the Louisiana shore, making the path of the tornado more than two miles in width. At the Natchez landing on the river, the ruin of dwellings, stores, steam-boats, flat-boats, was almost entire, from the Vidalia ferry to the Mississippi cotton press. A few torn fragments of dwellings still remain, but they can scarcely be called shelters. In the upper city, or Natchez on the hill, scarcely a house escaped damage or utter ruin. The Presbyterian and Methodist churches have their towers thrown down, their roofs broken, and walls shattered. The Episcopal church is much injured in its roof. Parker's great Southern Exchange is level with the dust. Great damage has been done to the City Hotel and the Manchester House, both being unroofed, and the upper stories broken in. The house of Sheriff Izod has not a timber standing, and hundreds of other dwellings are nearly in the same situation. The Court House at Vidalia, parish of Concordia, is utterly torn down; and the dwelling-houses of Dr. M. Whorter and of Messrs. Dunlap and Stacey. The parish gaol is partly torn down. But now the worst remains to be told. Parish Judge Keeton, of Concordia, was instantly killed while at dinner at the house of Mr. Stacey. He was a noble and esteemed man. No other person was killed in Vidalia, although some others were hurt. At the Natchez landing, out of fifty or sixty flat-boats, only six are now afloat. Those best acquainted suppose as many as 100 flat boatmen were drowned in the river, which swelled instantly to the height of six or eight feet. The steam-boats Hinds, Prairie, and the St. Law-

rence, were destroyed and sunk at the landing, and the Vidalia ferry-boat on the river, more or less persons being lost in the two first-named boats. From the ruins of the Steam-boat Hotel, Mr. Alexander, the landlord, his lady, and bar-keeper, were dug out alive, as also Timothy Flint, the historian and geographer, and his son, from Natchitoches, La., besides Dr. Taliofero, and many others. Mrs. Alexander is considered dangerously injured. Two of her children were killed in her arms. As many as nine dead bodies have been dug from the Steam-boat Hotel. The number of burials which have taken place to-day is about fifty, and many are still in a dangerous and dying condition. As soon as possible, we shall publish a list of the names of the killed, wounded, and those missing whose bodies have not been found.

THE TORNADO.—LATEST FROM NATCHEZ.—The *Natchez Free Trader* of the 14th ult. is filled with detailed reports from committees appointed to ascertain the extent of destruction of life and property by the great tornado of the 7th. The amount of damage to buildings alone is upwards of a million of dollars. The aggregate loss of goods, boats, &c. is not yet ascertained. Sixty flat boats were lost, with vast quantities of produce. Forty-one bodies had already been recovered from the ruins, and it was feared that many more might be buried under the vast piles of rubbish and building materials that had not yet been explored. From the most correct information that the committee had been able to obtain, they were of opinion, that 250 persons were lost, from the different flat and steam-boats. This makes an aggregate of about 300 lives lost, by this appalling calamity.

FLOOD IN THE SAVANNAH.—From the Charleston Papers it appears that the flood on the Savannah has been equally appalling with that of Mississippi. The towns and country around—Hamburg, Augusta, and Columbia were laid under water; the bridges and several houses on the river's bank were carried away by the current, and several portions of the canal and railroad either destroyed or injured. The heavy rains, early in May, saturated the earth and filled the river. On Sunday the 24th, the rain raised the river several feet, and the deluge from the clouds continued until Monday. The Savannah continued to rise till Wednesday, when the waters rushed over the embankments into the Low Country. Hamburg and Augusta were soon completely submerged. The floods rushed into Augusta with such force as to tear up the streets, and on Wednesday night the water was five feet deep in the highest parts of the town, and the currents in the street so rapid that it was difficult for boats to pass. In Hamburg, the water was still higher, in some instances above the second stories. All the boats were put in requisition, to save the people and their property. Many were found standing up to their necks in water, and several small wooden houses were completely carried away. On Thursday morning the waters began to subside, and on Friday it had cleared the town of Augusta, and was rapidly leaving Hamburg.—some of the wooden houses were left in the middle of the streets; innumerable cattle were drowned; brick buildings undermined; and gullies, 10 or 15 feet deep, washed up in the thoroughfares; houses, barns and mills rolled down the river; and it was said that many persons were taken from the

trees by a steamer. The wharfs have sustained great damage, and much property has been destroyed: indeed, many have lost all that they possessed. At least one-third of the cotton stores in town were washed away; and it is feared that some individuals have fallen victims to the flood. The accounts from Granville and Camden, up to May 30th, speak of the injury to the grain, &c.—“The damage is immense, and there is no knowing when we can plant corn on the low lands; the season is too far advanced to plant cotton.” In the middle districts, it is said, the growing crops are ravaged by several destructive tribes of insects.

DISTRESS OF THE PEOPLE OF IRELAND.—It would be impossible to find words to describe to you the state of the people throughout the provinces, for want of food. Potatoes have mounted up to 8d. per 14lbs. generally; in some places they are 10d. to 1s., and the contrast of employment, or, rather, of no employment, is distressing in the extreme. You are long aware from official tables laid before the House of Commons, that the average price of labour in Ireland, for thirty or forty weeks in the year, is 8d. per day for an able-bodied man; for the remainder of the season, principally during the summer months, one-fourth of the entire population are black idle. Now, observe, a stone (14lbs) of potatoes will hardly give a man, his wife, four or five children (many of them have ten children) *one meal in the day*. A stone of potatoes is 8d. to 1s. at present; where, then, are this vast population to be fed from? Nothing short of the miraculous interference of Heaven can save them. Hunger has driven them already to attack the flour and provision stores

in Limerick, Ennis, Galway, Nenagh, Killaloe, and at several other places on the Banks of the Shannon. Upon one occasion, they attacked a boat taking in oats, intended for the English market; this they instantly seized, and distributed its contents, 600 sacks, in small parcels, amongst the vast multitude. In every case, there was no appearance of drunkenness, but every appearance of hunger. Yet, while all this is going on, we perceive your bishops and princes, your lords and ladies, squandering away thousands upon thousands in idle luxury in London, that enormous wen. Dare we contemplate the end? —*Dublin Correspondent of the Manchester Advertiser.*

O ye inhabitants of the earth, when will ye learn wisdom? Now that the judgments of the Most High are going forth in the midst of the nations, and by earthquake, and volcano, and tornado, and whirlwind, and floods, and hail, and devouring fire, and plague, and pestilence, and famine, God is pleading with all flesh, will you not awake from your long night of sleep, and put your sins far from you by repenting of your iniquities, and seeking forgiveness for your multiplied transgressions at the hands of Jacob's God—through the blood of Jesus, and by obedience to all his commandments,

DUTIES OF WOMEN.

A certain Elder writes us, 22nd of June, "If you would set forth the duty and standing of women in the church, in one of your numbers, it would be of some use to us, as some of our sisters feel a little disposed to get out of order."

It is clearly implied in the above

statement that the *sisters* referred to *know* what their *duty* and *standing* is; (for how could they *feel disposed* to get away from a *thing* they were ignorant of?) and the *Elder* also must have *known* their *duty* and *standing*; (or else, how could he have been qualified to *bring* such a *charge* against them?) and knowing these things, why does he ask us to *set forth* their duty?

Leaving this question for the Elder to answer, we would refer him, and all Saints, to the sacred writers for further information on this subject. Paul gave his opinion on this matter, when writing his first Epistle to Timothy, v. 14; and if the sisters follow that counsel, they will be very likely to escape the errors mentioned in the 13th verse of the same chapter.

Ephes. v. 22—29; Titus ii. 2—6; and 1 Peter iii. 1—7; and a score of other similar passages, contain much good instruction on the subject before us; and while the brethren are watching the sisters very closely to see that they do not get out of order, we hope they will notice some of the gentle admonitions to themselves in the quotations referred to, and see that they shew the sisters that respect which is their due, and not lay upon them any heavier burdens than they are able to bear, or the Lord requires. 1 Cor. xiv. 34, is explained by 1 Tim. ii. 11 and 12; so that while it is not the privilege of the sisters to teach the brethren, or usurp authority over them, and especially over the priesthood; or govern the church of Christ; or dictate her discipline; or control the Elders and Officers in any manner: it is their privilege and duty to warn all, both men and women, of what God is doing in these last days, so far as they have opportunity,—and invite all to come

and submit themselves to the gospel of Christ. It is a very different thing to warn the world, professors or non-professors, to repent, and invite them to the ordinances of God's house, from what it is to teach the Church, (or those who have obeyed the gospel,) and to usurp authority over those to whom they should be in subjection. Women may pray, testify, speak in tongues, and prophesy in the Church, when liberty is given by the Elders, but not for the instruction of the Elders in their duties. The spirit of the prophets must be subject unto the prophets. Women may vote in the Church, and yet keep silence.—It is their privilege to make and mend, and wash, and cook for the Saints; and lodge strangers; and wash the Saints' feet; and this is surely a most acceptable treat to the servants of God when they are weary, and their feet are sore with long travels: and we rejoice that the sisters esteem it a privilege thus to minister to our necessities; and it is their privilege, in all such things, to labour with us in the gospel, like the holy women in the days of Paul; and inasmuch as they do these things, and live by every word of the Lord, they shall in no wise lose their reward.

INTERESTING DISCOVERIES.

SCANDINAVIAN RELICS IN AMERICA.—A highly interesting discovery has been announced by the Danish geologist, Dr. Lund, to the Northern Archaeological Society, as made by him, while excavating in the neighbourhood of Bahia, in Brazil. This discovery began with the fragment of a flag-stone covered with engraved Runic characters, but greatly injured. Having succeeded in deciphering several words, which he recognised as belonging to the Icelandic tongue, he

extended his researches, and soon came upon the foundations of houses in hewn stone, bearing a strong architectural resemblance to the ruins existing in the northern parts of Norway, in Iceland, and in Greenland. Thus encouraged, he went resolutely on, and at length, after several days digging, found the Scandinavian god of thunder, Thor, with all his attributes—the hammer, gauntlets, and magic girdle. The Society has commissioned Professor Rafu (who first established, in an authentic manner, the existence of ancient relations between Iceland and Northern America, anterior to the discovery of that part of the world by Columbus), to report on the subject of Dr. Lund's letter, and to publish his report, with a view to direct the attention of the learned to this very interesting discovery, which would seem to prove, that the ancients of the North had not only extended their maritime voyages to Southern America, but even formed permanent establishments in that country.—*Athenæum*.

COINS FOUND IN CHARNWOOD FOREST.—On the 2nd of June last, an urn or vase, such as is frequently found in Roman sepulchres, of very plain workmanship, and totally unornamented, was found in Charnwood Forest, in that part of it which is at present in the occupation of the monks of the Cistercian convent, which has lately been established in that neighbourhood. Charnwood is not far from Loughborough, in Leicestershire, and the spot in which the vase was found is in the highest part of the forest, and in a place which has probably never been used as arable land until the present time. The vase, which will contain about two quarts, was filled with coins of the Roman empire, varying in time from the year of our Lord 40 to the year 68. The

coins that have been taken indiscriminately from the mass in the vase are of a base metal; they are white when cleaned from the incrustation of rust and corrosion, and in good preservation. On the obverse they bear the heads of various emperors and sons of emperors, with the legends, *Marinus, Probus, Philip, Quintillius, Gallienus, Salonina, Claudius Gothicus, Victorinus, &c.*; and on the reverse are figures of *Venus, Fortuna, &c.* The vase has probably been in the ground since the year 426, in which the Romans left England, or perhaps longer. It was discovered by a lay brother of the convent, John M'Donell, and two labourers, W. Hickey and C. Lott, as they were ploughing. The vase was not more than a foot below the surface. The vase and its contents are now on view at Mr. Abraham's, No. 8, Burton-street, where they have been inspected by several antiquaries.—*Manchester Guardian.*

All such discoveries are hailed with interest, and readily believed by the world generally, although the testimony thereof be nothing more than a common newspaper report. To none is the discovery of the relics of the ancients more interesting than the Saints of the Last Days, and the remnants of scattered Israel; and we are led to inquire why it is, that while the people can receive the testimony of an anonymous paper alone, that an ancient city has been discovered under ground, and coins have been resuscitated from the bowels of the earth, which have been buried 1400 years, bearing the impress of Roman emperors and statesmen, in perfect form, — why is it that they cannot believe the testimony of living witnesses that an ancient record of the truth of God has

come forth from the bowels of the earth to enlighten the inhabitants thereof?

Is it any more wonderful that the golden records which were hid in the earth by Moroni, according to the commandment of God, should be preserved entire, and come forth in the 19th century, than that the base metallic coins of Charnwood Forest should remain in good preservation, and come forth in the same period of time; or that a city should be discovered under ground in South America, which is but another proof of Mormon's history? We think not; and especially when we reflect that the golden records of Mormon were hid by express Revelation from on high; while the coins referred to, were deposited by the will of man alone, so far as we have any knowledge, or mere accident, and the city, as appears evident from its location, was buried by judgments.

Is it any thing more wonderful, curious, or incredible, that God should command Moroni to hide up the records of the house of Joseph, in the land of America, in a *stone box or cave*, prepared expressly for that purpose, so that the remnants of that house might know of the promises made unto their fathers, and their right of inheritance in that land, when they should repent and turn again from their captivity, from being trod down by little and little by the feet of their Gentile oppressors, than it is that He should command Jeremiah to put or hide the sealed and unsealed evidences of the purchase of a piece of land in Asia "into an *earthen vessel*, that they might continue many days," so that the house of Judah might know their own lands, even those which they had received of their fathers or bought with their money, when they

should return from their captivity at Babylon, whither they had been driven for their wickedness, (see Jer. xxxii. chap. &c.) just as the descendants of Joseph have been driven and trodden down for their iniquities in the land of America? No, it is not: and, as the God of Abraham, and of Isaac, and of Jacob, was a God of Revelation to Judah, so he was a God of Revelation to Joseph, and to the whole house of Israel, for he is no respecter of persons to his covenant people; and when Judah shall return to his pleasant pastures, to his inheritance in Palestine, Joseph also shall return to his land, which was promised him by his father Jacob, (Gen. xlix. 22—26,) and dwell in peace, sitting under his own vine, and eating his own precious fruits promised him by Moses, (Deut. xxxiii. 13—17,) and which was confirmed by the mouth of the Lord unto Levi, (1st chap.); and we testify unto the world that the *Book of Mormon is true*, and the *Bible also*, although few believe and less practice it.

LAY HANDS SUDDENLY ON NO MAN.—PAUL.

We would recommend the above to the notice of a certain preacher of the gospel, (professedly so,) who seized one of the Priests in the Church of Latter-Day Saints by the collar, a few days since, suddenly and in great anger; and shook him severely, because he would not pay a few shillings rent for a pew which he had never had; in a certain chapel not three miles from Manchester; and we would inform this preacher, that "the servant of the Lord should not strive, but be gentle unto all men; apt to teach, not given to anger, patient," and by so doing he will be much

more likely to win souls to the truth, than by taking a man by the collar to shake money out of his pocket for chapel rent which was never due.

We will also be obliged to the Rev. Gentleman, if he will be so kind as to inform us where we can find a revelation from God requiring him to *make merchandise of the Lord's house*, by *selling or renting* the pews, alips, or sittings therein, for *any stipulated sum of money*; and if this is the process by which the poor are to have the *gospel preached* to them without money or price.

FAREWELL OF ELDER KIMBALL AS HE WAS ABOUT TO SAIL FOR AMERICA.

Liverpool, April 13, 1840.

To the Church of Latter-Day Saints in Chatburn and Downham,
—Greeting:

Beloved Brethren,—Having given all diligence to make known unto you the common salvation of our Lord Jesus Christ, which ye have so joyfully received from my lips,—I feel now to write you a few words for your consolation, and the confirming of that hope which is possessed by you, that ye may be steadfast, immovable, always abounding in the work of the Lord, that it may be made manifest unto all men that our labours have not been in vain.

Be kind and affectionate one towards the other, manifesting your faith by your works—doing as well as saying. If there is any one among you destitute of daily food, feed him; if any be naked, clothe him; if any one be cast down, raise him up; if any among you are sick, send for the Elders, or Priests, that they may come and pray for you, and lay their hands upon you, and the prayers of